2:Richards E-5 (1930-1934)1939
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262 to the different sexes, the matter becomes important from a nutritional point of view.

It may be said at once that the food taboo proper is not widely observed among these Central African people. The Bemba tribe is divided into clans named after various animals or plants, but in no case are totemic food taboos kept. In fact, in some cases the [614] clan name is that of one of the staple foods of the tribe (Besa—an archaic name for millet; Boa, or 'mushroom'). Nor does there seem to be any food tabooed to one sex or the other, or considered appropriate to any particular time of life. Certain individuals regularly abstain from one or more types of relish. [755] Such restrictions may be the result of an order given by a native doctor who may make a cure conditional on the regular observance [777] of a food taboo, or it may follow the individual's own conviction that a particular food eaten on some memorable occasion has brought him ill luck and is therefore likely to do so again. In some cases one whole family (*ulupwa*) may avoid one type of relish, but it is impossible to decide in these instances whether the individuals have a natural antipathy to one food or the other, or whether the taboo is based entirely on magic grounds.

262 825 [772] [826 847] Another set of taboos are observed by chiefs, in this case entirely on animal food, and dependent on the belief in the magic properties of the animal. Animals with prominent lower teeth are unlucky. They are known as *ifinkuli* (sing. *icinkuli*)—the name given to children whose lower teeth have come through before their upper, and who used to be destroyed on this account. Such animals include the bush-pig, the wart-hog, the zebra, and the eland. The bush-buck is also taboo to a chief because it has a mottled skin and makes a choking noise, and is therefore believed to bring danger or leprosy and bronchial troubles. The flesh of the bush-pig is also considered unsuitable since it darts from side to side, and this it is said might disturb the judgements of the chief. For similar magic reasons, pregnant women must avoid the flesh of the bush-buck, 'Because it is mottled. Does she want her child to be striped?'[1] 262 843 But it must be stated at once that the pregnancy taboos are not nearly so numerous as among other African and Melanesian peoples, and both the taboos observed by the chiefs and by pregnant women are restrictions not on one type of food—vegetable or animal—but on one particular species of vegetable

[1] She must also avoid the *ifinkuli* and the wild cat.